The Bombay Guardian.

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WEEKLY REVIEW.

—A friend writes: "Next to His own word, the little volume 'Secret of a happy Life' has been a means of grace to me the last week. Glory to God for his love."

—Recent American papers mention the death of Rev. Joseph P. Thompson, D. D., LL. D., for 20 years pastor of the Broadway Tabernacle Church, New York. He died at Berlin, Germany, where he has been living since 1872. He was one of those who founded the *Independent*, and during the Am. war he took an active part in organizing The Christian Commission. He has been of late "a medium of communication between the best minds of Europe and America, and the advocate of international law and universal peace." He was one of those who took part in the ordination of the writer of this, July 4th, 1847, giving to the young missionary the right hand of fellowship, in very graceful and hearty words.

—We find in the *Indian Chr. Herald* the continuation of the account of the recent Bengali Christian Conference. One of the speakers was the Rev. Dr. K. M. Banerjea. *He said:*

At a time when Christianity was unknown in Europe, the great mystery of our faith, the Creator offering Himself as a sacrifice for the deliverance of a world dead in sin, was not only known to, but was actually appreciated by our ancestors. The truth was proclaimed immediately upon the entrance of sin into the world, and the Lord sought to preserve it by the institution of sacrifices. This primitive revelation was graciously transmitted to our ancestors and the Vedas spoke of the Lord of Creation sacrificing Himself for the good of mankind. Of course you had there but a shadow, which in the fulness of time found its substance in Christ; still we should be thankful that the truth even in that shadowy form was preserved to our forefathers. That truth, may be, owing to the sins of our ancestors, was long lost to the country, and Christian Europe had now brought it back to us. It was our duty, therefore, to see that this evidence of God's blessing on our nation was not allowed to pass away. When we preached Christ to our countrymen we should not keep back from them the faith of our ancestors, but tell them that the truth which our forefathers loved to dwell on, though but a shadow, we offered to them in the person of our Saviour.

We wish Dr. Banerjea would give his authority for this statement. It is certainly not a thing generally known that the Vedas speak of the Lord of Creation sacrificing himself for the good of mankind. At a much later period we find Krishna spoken of as "the Fulfiller of Sacrifices," *Yajnantakrit*, literally, the one who puts an end to sacrifices. The idea expressed is not that which is expressed in Daniel ix where the coming Messiah is spoken of as the one who is to make an end of sin and cause the sacrifice and the oblation to cease; but it simply means that in Krishna men will be furnished with such a righteousness that they will not need any further sacrifices. Kittel in his work on Sacrifices, draws attention to the very singular fact that one whose life was so corrupt, should be relied upon for such a righteousness. We have more than once expressed the opinion that the story of Krishna arose at the close of the first century, after the Gospel had been preached in India, and was just an attempt to indianize and adapt the story of Christ so as to hinder the spread of the true Gospel in the land.

—Another speaker at the above-mentioned Conference while recommending that Native Christians should devote a tenth of their income to the Lord's work, expressed the opinion that native pastors "should undertake the charge of our churches for whatever sum we were really able to raise for their support."

—We saw the other day in an American paper a notice of the death of a minister, whose history is in some respects remarkable. In 1838, more than forty years ago, there was heard one day a cry proceeding from the underground floor, the engine floor, of the Methodist Book Concern in Mulberry St., New York. An engineer had been caught by his blouse and was being carried round a shaft in a doorway at the rate of 300 revolutions a minute. Strange to say, when, after some delay, the engine was stopped, it was found that life was still in the body. A whisper came from his lips, and these were the words uttered: Open the furnace door. He had been carried round the shaft some 1500 times. He was dreadfully mangled and was taken to the Hospital where he remained nearly two years. It was after that that he devoted himself to the ministry, and has been for thirty years and more an honoured servant of the Lord.

—The *Amrita Bazar Patrika* considers Wassodev Bulwunt Phadke the most unselfish of men and says that his diary breathes a spirit of unselfishness which is truly divine. Of course his crimes as a dacoit must be detested, but it appears surprising to us how completely this detestation fails to detract, in the estimation of some of our native friends, from their admiration of this freebooter. Our contemporary says that he is as superior to the common herd of humanity as the Himalayahs are to tho Satpoora range. Before Wassoodew (if we may speak of him so familiarly) was caught, the Native press spoke of him as a very insignificant person. He is now compared to Tell, Washington and Garibaldi. The *Indian Mirror*, we are glad to see, does not think much of Wassoodev's patriotism. Nothing could be better than the following remarks which we have much pleasure in extracting, and which we reccommend to the attention of our Native friends on this side of India.

"Of all the races that contended for the mastery of the empire, the English, we suppose, had the least chance of coming out victorious. There is something in the entire concern which tells us that God in His all-seeing wisdom brought them to direct the affairs of this vast continent. A patriot, therefore, sees providence or "God in History." The very same finger that points out to him the divine hand in the national annals, informs us also that it is very foolish to contend against the decree of the Almighty. God wishes that India should be regenerated through the instrumentality of the English nation. Every page of its history has been written by Him. Is it possible for us to fight with the most High? If our countrymen are atheists, let them venture to say so. We read their fate by the history of Bulwant Phadke. But if they do believe in a living God, let them calmly content themselves with a cheerful disposition to abide by his Providence. And has not God written many hopeful chapters for us? Let us study the political creed of an honest patriot. The perusal of history convinces us that no nation can be politically strong which is not morally, religiously, and intellectually strong; and no reform is possible which does not begin from within. A patriot, therefore, begins his real warfare in the human heart. There are those great enemies which have overthrown the Hindu nation. They are not your Afghans, or Moguls, or Mahrattas or Englishmen, but the great foes which go by the name of immorality, sensuality, crime, disunion, jealousy, unbelief, superstition and untruth. A patriot must needs conquer these first; and when the mind has beenformed, the heart reformed, the character purified, it is then that the nation will rise united to assert their political rights."

—In Wassoodeva's Diary occurs this eulogium of his wife:

"I have had to suffer no anxiety whatever since I married her. No words would be suffcient to describe her good qualities. She is skilful in the culinary art; she is also very cheerful. The chastity of my both wives was undoubted. From conversation with my second wife, I have made out that she will not live a month after my death. She is firm and will carry out her object."

From this it appears that he found pleasure in the thought that his wife was determined not to survive him. He probably never dreamed that in giving expression to this thought he was manifesting an intense selfishness. This was the feeling that had most to do with the old-time practice of Suttee.

—The worst thing about the Bourbons was that they never learned. We are happily under rulers that learn, though somewhat slowly perhaps. Evidence of this susceptibility to light is found in the fact that the Supreme Council have discovered that the Licence Tax was not that perfect piece of legislation that they, alone, considered it to be. The entire community, Native and European, recognized it at once as scandalously unjust, in its exemption of the very classes that were best able to meet taxation, and its extreme pressure on the very poor. It was affirmed by gentlemen who drew their thousands of Rupees a month, that a man who earned four annas a day *was not poor*. A bill has just been introduced into the

legislature of India redressing the partial application of the Licence Bill by bringing the official and professional classes within its scope and exempting all incomes below Rs. 250. Sir John Strachey will not however acknowledge that there was any thing amiss in the previous bill. Why then amend it?

—In Ahmednuggur, the other day, we were told of a Native pastor in one of the rural churches who received a salary of Rs. 15 from the members of his church, and though he had a large family dependent on him, he gave one tenth of his income to the expenses of the church. The *Indian Chr. Herald* says thata church is just as much bound to give to the poor, to carry on the work of evangelization, to provide education for its children, and to show hospitality, as to support its pastors, and then proceeds to show that there is not a church in Calcutta that can at the present time be self-supporting. Well, if not able to carry on at present all the good works mentioned, it is well that they should do what they can, and let their liberality expand with their means. The men who are pastors in Calcutta receive on an average, Rs. 175 a month. They are highly educated men and receive no more than they would be receiving if they were in secular employment. But it is of course impossible for small and weak churches to support a pastor on such a salary, especially if expected to meet the other demands on their liberality that have been mentioned. Our own idea of a pastor would be thought very *outré* by most persons, but we cannot help believing that it has some warrant in the New Testament. We believe that a pastor is to be the leader of his people in the Christian life, going before them in all the matters that he sets before them as belonging to the law of Christ. He should lead them in contentedness, unworldliness, in self-denial, humility. Paul said to the elders of Ephesus, I have showed you all things that so labouring, ye should support the weak. To Titus Paul says: In all thing showing thyself a pattern of good works. The greatest thing demanded of the church of Christ in this day is to put its testimony against covetousness into the most emphatic and speaking form; and the churches will not go forward in this matter, until the pastors set them an example. It seems that among the Bengali Native Christians an extravagant outlay on marriage expenses is not unknown, and that many are in debt in consequence.

—A zemindar of Dhundooka was sentenced to transportation for life, eight years ago, for murder. A female relative of his spent Rs. 17,000 in petitioning Government for his release, and not without success, for he was last year set at liberty. The woman has now brought a suit against the Zemindar for Rs. 33,000 the total amount of her expenses on his behalf and a verdict in her favour has been returned. We hope the particulars of the Rs. 17,000 will be made public, not to encourage others, but to ascertain where the weak place is in the armour of the state.

—Through inadvertence, the first Annual Report of the Faith Mission Work in Bassim, W. Berar, has been lying some time on our table unnoticed. It differs in several respects from the ordinary run of Mission reports. Two ladies from America, in a remote part of the interior, tell us of the difficulties they have encountered in their efforts to establish themselves in an out of the way place in the heart of India and become fitted to witness for the Lord in the language of the people. Missionaries who come to this country in connection with some established society, generally take up their abode in places where the way has been prepared for them and under circumstances from which the element of physical privation has been largely eliminated. They have from the outset the sympathy and counsel of experienced missionaries, and find some doors of service already open. It is true that the Basim Mission had been already commenced by Miss Drake, who after getting the language had spent the best part of a year in the place, making known the Gospel to the people, in the face of many trials and discouragements, but with much joy in the Lord, until the failure of her health compelled her to return to America. But even as regards a house to live in, Miss Sisson and Miss Wheeler found that they had a weary conflict to wage. At times, they were almost, like the Master, without a place to lay their head. They dwelt in a tin shed for some time, these two refined and cultivated ladies, and when the monsoon burst upon them it found them in a tent, and drove them from it. Some notice of these trials has already appeared in our columns, and it is sufficient to say that faith has seldom been more severely tested than that which has had to do with this work in Bassim. During most of the 18 months embraced in this report, a good deal of time had to be given to the study of the language. Opportunities of usefulness were found in treating the sick that came to them. Some orphans were taken to share with the ladies in such provision as was supplied. From various quarters, in unexpected ways, the means of building a house were furnished. We earnestly commen l this mission to the prayers and sympathies of our readers.

—It is stated that meal times become about an hour later, every thirty years. This, of course, relates to those who are in bondage to fashion. When it is thought that a late dinner hour is a mark of gentility, there will always be a proclivity to retard the hour, on the part of those who think there is something extra about their gentility. When fashion sends forth her ukase, it is of no more consequence what is required by the taste or health of people, than it is whether the Russian exile likes Siberia. An embarrassment has however risen; the correct hour for dinner, is the hour for theatrical performances, and fashion is for the moment nonplussed. The theatre cannot be abandoned, and so the dinner-hour will have to give way. Suppose the contontion lay between the dinner and the prayer-meeting, we fear that some would sacrifice the latter.

—During the last week special services have been held daily at Falkland Road Hall at which Mrs. Amanda Smith, our coloured sister from America, has been present, witnessing for the Lord with a remarkable unction and power. The morning prayer-meetings have been well attended and have been characterized by an earnest spirit of prayer, and a manifest desire on the part of many to get into harmony with the Lord, so as to not hinder the efficacy of the word. The Hall has been filled to overflowing every night. Many have no doubt been led to attend through curiosity, but not many, we think, have remained unimpressed by the evidence that the speaker has been wonderfully taught of God. Her great aim is to make all see the riches of grace that are in Christ, and to bring every soul into conscious communion with him that is mighty to save. The Christians present night after night have been greatly quickened, and the faith of many in the power and readiness of the Lord to satisfy and give victory has been greatly increased. Some that were strangers to the grace of God have sought and found that grace. A good many Natives more or less acquainted with English have attended the meetings and have been greatly impressed by the power of God resting upon one who naturally has been without those advantages which are thought to be essential to public ministry. Mrs. Smith often intermingles sacred song in her discourses, and it would be diffucult to convey an idea of the way in which her singing affects those that hear it. The secret of her influence is her experience in which appear very distinctly these two things: a deep and abiding consciousness of her own unfitness, inability and unworthiness, and a continuous apprehension of the all-sufficiency of the grace of Christ. We believe she will continue with us next week. She is expected to visit the other presidencies.

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THE MINISTRY OF WOMEN.

A good many Christians are of the opinion that the right to declare publicly the Gospel, is denied to women. And there are in Paul's Epistles one or two passages that seem at first glance to justify this opinion. In 1 Corinthians xiv. 34-5 Paul says:

"Let your women keep silence in the church: for it is not permitted them to speak: but they are commanded to be under obedience, as also saith the law. And if they will learn any thing, let them ask their husbands at home: for it is a shame for women to speak in the churches." (And in 1 Tim. ii. 12 he says:) "I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence."

At the first glance these appear to dispose of the whole question and leave nothing more to be said. But a careful student of the Scriptures will call to mind the instances of women who have been used of the Lord to make known his mind to men, and have received honourable mention in the Scriptures, and he will wish to know how the passages above cited are to be reconciled with the cases of Miriam, Deborah and Huldah and others, both in the Old and New Testament, as Anna the prophetess, the four daughters of Philip the Evangelist, who prophesied, and with the instructions given in the very epistle we have first quoted concerning women who prophesied. Paul there does not forbid the ministration of the word by women; but regulates the mode of it, requiring that they should be veiled. But if it was not the will of God that they should speak in the name of the Lord, the Apostle could not have given directions regarding the manner in which they

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should discharge this function. With reference to the two passages first quoted, it is to be observed that the apostle bases his injunction on the relation in which the wife stands to her husband, and refers to the law, Gen. iii 16, where the woman is made subject to the man. The reasoning of the Apostle would be forcible enough, in the case of one who without the consent of her husband insisted upon speaking in the church; but would have no relevancy, in a different case. In 1 Cor. xiv. 35. Paul says, "*If they will learn any thing, let them ask* their husbands at home." From this it would appear that the women were accustomed to talk in the meetings, to ask explanations of this and that, perhaps while some one was speaking. "If they will learn any thing": Here the question is not about teaching but learning. So in I Timothy II: "Let the woman learn in silence with all subjection." As for the statement "I suffer not a woman to teach," if we separate it from the context, and take it absolutely, it will bring the apostle into conflict with his own concessions in 1 Cor. xi. and will forbid the mutual admonition, through psalms, and hymns, enjoined in Coloss. iii. 16. Apollos, mighty in the Scriptures, yet not fully enlightened, enjoyed, we are told, the instructions of Aquila and Priscilla; "They expounded unto him the way of God more perfectly." The law to which Paul refers, while it placed the woman in subjection to the man, did not preclude the use of women to make known the mind of God under the old dispensation. There were prophetesses even as there were prophets, *and they are most honourably mentioned in* the word of God. The prophecy of Joel taught the Jews to look forward to the Messianic times as to be distinguished by the communication of the Holy Spirit to believers generally, and the women are just as prominently mentioned as the men. Peter on the Day of Pentecost quotes this prophecy in its integrity, calling upon his hearers to take note that it was fulfilled that day in their sight. The Holy Spirit had fallen not merely upon the apostles but upon the 120, men and women; and all could see the pertinency of the prophecy: "I will pour out of my Spirit upon all flesh; and your sons and your daughters shall prophesy; and on my servants and my handmaidens will I pour out of my Spirit in those days." What days are here mentioned, but the days of our dispensation? and it is simply inconceivable that Paul should venture to say that God would not do in the church of Christ that which he had so solemnly promised to do, and that which Paul recognized as having been done, in 1 Cor. xi. Let any one go over the list of persons belonging to the church of Rome, mentioned in the last chapter of Romans, and note how large a proportion of them are women. Priscilla, Mary, Tryphena, Tryphosa, Julia, Junia, Persis. These names are accompanied with such remarks as these: "Who labour in the Lord," "who laboured much in the Lord." Of Phebe, also mentioned in the same chapter, Paul thus speaks: "A servant of the church which is at Cenchrea." The word here rendered *servant* is *diaconos*, the same that is elsewhere rendered deacon. It has often been remarked that women were the first evangelists, the first to announce the fact of Christ's resurrection. In Psalm lxviii. 11 we read: "The Lord gave the word; great was the company of those that published it." In the Hebrew it is one word that is rendered *those that published* and this word is in the feminine plural. It might be rendered, "great was the company of the female evangelists." The Samaritan woman was such an evangelist.

With reference to the instructions given in 1 Cor. xi to the effect that those women who pray and prophesy in Christian assemblies should be veiled, it is evidently dictated by the state of society and the manners and customs of the time. Any one can appreciate the propriety of such directions, who knows how unveiled women are regarded in purely Mahomedan countries.

Upon any supposition, it is unreasonable to understand Paul, in the two passages first quoted by us, as meaning to refer to any who were moved by the Holy Spirit to speak for the Lord. He has already recognized the fact that there are women in the church who prophesy, that is, who are moved by the holy Spirit to speak in the name of the Lord. It was quite within the province of an apostle to describe the operations of the Holy Spirit, and make plain to us the conditions of his agency; but certainly no apostle could think for a moment of determining whom the Spirit should move and whom not move, or to exclude any class of Christians from those privileges with which they are so expressly invested by Scripture. The prophecy in Joel, so conspicuously adduced by Peter on the Day of Pentecost in explanation of what was that day witnessed, and declared by him to be the charter under which all followers of Christ might claim the aid of the Spirit, does not merely speak of the work of the Spirit in the revelation of Christ to the believer, but of special manifestations of the Spirit's power enabling men and women to speak in the name of the Lord. And if any one asks what is specially the meaning of the word *prophecy* in that connection, we have only to examine the address of Peter on the Day of Pentecost to see that it means the proclamation of the Gospel.

As a good many are still misled by the technical sense of the English word *prophecy*, it may be well to explain the matter a little more. We have a virtual definition of the word in 1 Cor. xiv. 3: "He that prophesieth speaketh unto men to edification, and exhortation, and to comfort." 31. "Ye may all prophesy one by one, that all may learn and all may be comforted." The essential idea is 'speaking in the name of God under the conscious guidance of the Spirit of God.' Prophecy in the sense of the prediction of future events, is simply one of the ways in which holy men of God made it evident to others that they were speaking by divine impulse. But as the revelation of God became complete in the writings of the New Testament, this feature had less place; and that it never was an essential element of the prophecy is evident by noticing how small a part of the prophetical writings is taken up with predictions, compared with the whole. But as ordinarily used in the New Testament, the word simply means 'speaking in the name of God under the guidance of the Holy Spirit.' Paul bids the Thessalonians not to despise prophesyings, that is, the oral statement of God's truth. The 14th chapter of I Corinthians shows the place that, in Paul's judgment, it ought to occupy in the meetings of the church. It is the great means of grace, of building up God's people, and of convincing the unconverted. The privilege was not restricted to pastors or elders or any other officials. Paul distinctly teaches that it is the privilege of every member of the church. He says: "If therefore the whole church be come together into one place, and all—prophesy, and there come in one that believeth not, he is convinced of all; falling down on his face he will worship God and report that God is in you of a truth." "For ye may all prophesy, one by one, that all may learn, and all may be comforted." The whole church means the whole body of believers, male and female; it cannot mean any thing less. Paul had good reason for saying that this was the privilege of all, that it was competent for all to be thus moved by the Holy Spirit to say things that would be for edification, exhortation and comfort; and the words that follow about women keeping silence in the churches, are to be understood so as not to militate against this distinct recognition. Paul never dreamed of such a thing as either contradicting himself, or the prophet Joel, or of altering the pentecostal charter of the church.

Conservatism is a good thing, and we doubtless owe very much to it, but there is something still better, and that is the Bible precept to prove all things, holding fast that which is good and avoiding every form of evil. There has been such a strong feeling in the church against the public exercise of any gifts by women, that it has demanded an extraordinary leading of the Spirit to enable some to see that God really called them to witness for him in public. The late Mrs. Dening was an attached member of the Church of England, and nothing could be more foreign to her ideas of what was right than that she should ever become a preacher; and it was not certainly through any diminution of modesty or delicacy that she was led to speak for the Lord in public, but because she came to realize the power of the Spirit, and consenting to be led by him, was, in spite of herself, led into this work. Thus also has it been with others whom the Lord has used and is using; they have believed in the baptism of the Spirit, have sought and received it, and have then been led by the Spirit to see that God called them to this public testimony.

BALM IN GILEAD.

SHOULD the day ever come—doubtless it will—when men will be more under the influence of truth than of falsehood, more occupied with what is spiritual, heavenly and eternal than with what is physical, temporary and earthly, we may anticipate that they will then accost each other not with enquiries concerning their physical health, but with enquiries relating to the health of the soul. There is such a thing as soul-health, and it is realized when a man loves God with all his heart and soul and mind and strength, and his neighbour as himself. To express it differently it consists in conformity to the Lord Jesus Christ. Whatever is below this, is disease. If Christians were more emancipated from that which is physical and temporal, we may imagine that they would accost each other with language somewhat like this.

Question. How do you do. *Ans.* Thank God, I am slowly recovering. Last week, as I was walking unguardedly, unmindful of

the many pitfalls that beset our path in this world, I fell into a snare of the devil; I got a severe attack of envy. There was a man who had formerly done me a great injury, and seeing him pass in a new and stylish equipage, there came into my mind a feeling of vexation that he was prospering in worldly matters, while I was experiencing reverses. Instead of lifting up my heart to God for help, I allowed this feeling of bitterness to stalk through my mind as master of the situation. I was immediately deprived of strength, so that I could no longer stand, and falling to the ground I lost my place among the sacramental host of God's fighting ones. You know that a man thrown down on the field of battle, is not merely a noncombatant, but is sadly in the way of those who are fighting. Happily Bro. Smith saw me as he was rushing forward, and kneeling down by my side, found out where the adversary had wounded me, poured in a little oil from the garden of Gethsemane, and set me on my feet again. But I am still very weak, and am obliged to walk very carefully, somewhat bowed down, as you see.

Ques. Bro. Jones, How is it with you? *Ans.* Rather poorly. It pleased the Lord to take from me lately a dear child, and I only then found out that I had not fully consecrated her to the Lord, for I found I could not say from my heart, Thy will is good. My own will was to keep her, and I really thought that my will should have been preferred before that of God. God gave me a glorious opportunity of showing what his grace can do, but I let it slip. I tried hard to pray, but could not, because of unbelief. Then one of Satan's emissaries came along in the guise of a friend, with words of condolence, seeking to make me believe that what we call providence is simply fate, and that prayer has no influence on the course of human events. Before I knew it a deep gash had been inflicted very near the heart; a hair's breadth nearer and the stab would have been fatal. Just then happily, my eye fell upon the shield of faith, under the table, and snatching it up, though I was very weak, I managed to quench the fiery dart that would have followed. I cried to the great physician, and a neighbour ran immediately in with some herbs of promise, and I am thankful to say that I am now slowly recovering. I have this morning consecrated my children to the Lord as I have never done before and made myself acquainted with the fact that much as I love them, the Lord loves them more, and his love is infinitely more to them than mine.

Ques. Sister, It seems to me that you are looking much better than when I last saw you. *Ans.* When you last saw me, I had been spending a few days with some worldly Christians, who tried to make me understand that I had a wrong idea of what constituted soul-health, and got me to take some tonics, as they called them, to liberalize my mind, and deliver me from a scrupulous conscience. They had a Bible that was somewhat different from ours; some passages had been struck out, and some from favourite poets had been introduced. I was quite startled when I heard these read at family worship, but was told that this was ascertained to be the best kind of Bible. Yes, I nearly lost my health. One morning, a dear sister came to see me and told me that I was losing my health. I got very angry with her, and treated her somewhat rudely. When she had left me, I happened to take up my old Bible, and there I found David saying, "Let the righteous smite me," and this was the means of opening my eyes. I saw in the glass that I was really losing my health and without any more ado, I seized my old Bible and ran off, and never stopped until I found myself among those who love the Lord in sincerity.

Ques. My friend, what is the matter with you? You are not looking at all well. *Ans.* I am not feeling well, but I do'nt know what is the matter with me. Perhaps it is nothing of much consequence. A mere cold that must run its course. *Ques.* My dear friend, do not treat the matter lightly; your sallow complexion tells me that there is something seriously amiss with you. Have you been in any malarious place? *Ans.* Well I am afraid my counting-house is in rather a malarious neighbourhood. *Ques.* Have you been engaged in any transaction about which you have had any qualms of conscience? *Ans.* I think not. Well, I do remember that one day I had some misgivings about a sale, because I left the purchaser ignorant of something that would perhaps have influenced him unfavourably. *Ques.* Ah, my friend, you must ask pardon of God for grieving his Spirit by not telling the whole truth, when you were bound to. No wonder you are looking badly. Since that hour, you have had no draught from the fountain of life. You will never find your way back to the throne of grace, until you have seen that purchaser and made the matter right with him. *Ans.* I believe you are right. Oh, how badly I am feeling. I will goat once and make it right with him, cost what it will. I suppose he will never buy any thing more from me; but no matter. I must get my account reopened at the bank of heaven.

One man meets another and asks him, Have you the peace of God? The other answers: That is not for me. I am subject to fits and have been all my life-time. Of late, they are getting more frequent. *Q.* What kind of fits. *Ans.* Fits of anger. I have tried all sorts of remedies; in fact I have on at this monent a plaster that is much recommended, called resolution, but I do not find that it helps me a bit. And I have about made up my mind that the disease is incurable. *Ques.* Dear friend, there is something else you are suffereing from, and of which you must be cured before you can hope to get over these fits; and that is the palsy of unbelief. You do not believe that Christ is a physician who can heal you effectually and immediately of these fits. He can. I have proved it. No one was ever a greater martyr to them than I was, and like you I tried all sorts of remedies in vain until one day, in a fit of despair, I threw out of the window all the medicines I had in the house, and let the great physican know that I had done so. He gave me this prescription: "Who is he that overcometh but he that believeth that Jesus is the Son of God?" This gave me and gives me complete deliverance.

I do not ask you to come to a private confessional, or to whisper into my ears your offences, but, sitting where you are, to accept this moment the blood-cleansing.

INTERNATIONAL BIBLE STUDY.

November 30th, 1879. *Colossians* III. 16-25.

"Let the word of Christ dwell in you richly." The word of God is the word of Christ. Mine are thine and thine are mine, says Christ to the Father. The home of the word of Christ is the heart of the believer. In his heart, it will control his being and get itself expressed through every avenue by which the inner man is made manifest. The word of God is with the believer that it may be conveyed *from the silent page to the* tablets of his heart. The Holy Ghost is with him to bring all things to his remembrance, so that he may at all times know what to do and what to say. Sanctify them through thy word, said Christ in his prayer. And the Holy Spirit does not act apart from the word; we shall enjoy the influences of the Spirit as the word of God dwells richly in us. Suppose the printed word of God were no longer with us and we were dependent on our own knowledge of it, how much of it should we find within us? We want to have it so present with us that it will rise naturally to our lips, rather than our own words. Out of the abundance of the heart the mouth speaketh. "In all wisdom." These words may be connected with what precedes or with what follows. If the word of Christ dwell richly in us, we will teach and admonish one another with all wisdom, that is, in a way adapted to edify, to encourage, to quicken. Private Christians are to admonish one another, and it requires a great deal of wisdom to do this; it requires not simply the word of God in the head, but *influential over us, moulding and blessing us.* "*Psalms and hymns* and spiritual songs" are not always to be outbursts of praise to God, but may contain instruction and admonition for Christians. And this is just what we find in our hymns. "Scatter seeds of kindness," "The Lord will provide," "Rescue the perishing" and a multitude besides, are of this character. Possibly, the spiritual songs of the ancient Christians bore more resemblance to the hymns sung by our Native brethren in this country, and it is possible that some of them were extemporaneous, by immediate inspiration of the Spirit. Paul, writing to the Corinthians, says: "When ye come together every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation. Let all things be done unto edifying." It thus appears that many took part in the meetings of primitive Christians, some in one way, some in another, all under the guidance of the Spirit, and the point to be carefully guarded was that all should be fitted to edify, be promotive of spiritual good. "Singing with grace in your hearts to the Lord." There is nothing that so naturally expresses itself in song as grace in the heart. This will enable us to sing to the Lord, conscious that he is with us, hearing, observing all.

"Whatsoever ye do," be it tent-making, cooking, trading, or conversing, "do it all in the name of the Lord Jesus Christ." When we come together in his name, we consent that his ideas shall rule, and not merely those that conventionality or church usage prescribes. Meeting in his name, we make him the president of the meeting. "Giving thanks." The implication is that Christians always have occasion to give thanks to God.

It is fit in the Lord that wives should submit to their husbands. In all the relations of life we are to show that Christianity fits us the better to fulfil the duties connected with such relationship. If the wife has more grace than the husband she must show it in a way that shall be calculated to win him; and husbands are bound to afford the same evidence; they are to love their wives, not to domineer over them. Be not bitter against them, even when they fail in what you think to be their duty. Bitterness does not help forward the cause of God. Out of the same fountain sweet and bitter waters cannot flow. The apostle goes on to speak of other relative duties, to show that the liberty that we have in Christ, does not take away from the obligations that belong naturally to these; but indeed furnishes us with higher motives for observing them. Children are to obey their parents because it is well-pleasing to the Saviour. Fathers are not to provoke their children by injudicious severity; but be considerate in their treatment, making suitable allowance for ignorance or want of experience. It will never do for Christians who profess to be dependent on the Lord for every good thing, to act toward their children as though they expected these to find in themselves all manner of good; but rather avail themselves of their mistakes and failures to show them that they have nothing in themselves on which to rely, and need the grace of God for every thing. Many parents seem to think that their children must remain under the law, and yet expect from them what grace alone will enable them to do. That grace is just as available for them as it is for the adults, and parents connot begin too soon to make them acquainted with it. Christian servants are also to show that the Gospel has *only fitted them the better to discharge their* duties. Realizing the eye of Christ upon them all the time, it makes little difference whether the earthly master is looking on or not. Whatever they do, it is their privilege to serve the Lord Jesus, and animated by his love they will do it heartily. He that doeth wrong, he that appropriates what is not his, or neglects the interest of his master, though he may go unpunished and undetected as regards the earthly master, will receive due retribution for the wrong from Christ.

REMINISCENCES. XLIV.

ANNOTATIONS in 1842.

The declineation of character (in dramas) is frequently nothing but the delineation of paroxysm. A phase is well-represented, but that phase ill represents the life. What we want to see is such demeanour as will show us not merely the momentary bearing of the individual, but in what manner he must have lived his whole life.

Shakspeare found existing within his own many-celled mind, those elements the varied combination of which stood forth in the em bodiments of an Othello, a Macbeth, a Lear, a Perdita, a Falstaff.

Men discover with much seeking, misapply with much sorrow, educate and develope with much pain, their faculties, and only ascertain their true sphere, their proper goal and their fit conduct and application, when they must prepare to quit the course. Or is this indeed no fitting amphitheatre for man's perfected faculties, and elsewhere the Circus Maximus where they shall bestead him, and where certainly shall be found his true meta? Where his earthly ideal shall meet him in carnal tangibility and dissolve never from his grasp? Where the paths have no lubricity to mock his avid will, the atmosphere no storm-enwombing Fata Morgana to cheat his exulting fancy?

Rousseau says, (*Reveries*): "It is difficult not to believe what one ardently desires; and who can doubt that men are influenced in their judgments of the life to come, by their interests?" Quite credible; and as the interest to admit the hypothesis of a future life is predominant (for where 10.000 die, I believe that not 10 think to deserve an eternity of punishment;) the belief corresponds. I have always fancied that it was their interests that set men to imagining a future world, in the first instance. It has lately been ascertained that the gypsies have no belief in a superior being or in a future world; which discovery quite stubbornly opposes the declarations of philosophers touching the inherent religiousness of men. If man had inborn knowledge of any kind, his reasoning would not be able at any time to oppose that, but always recognize and defer to it. Thus, a single sane disbeliever suffices to demonstrate the non-existence of innate religious ideas. It is contrary to the universal economy of Nature, and argues an unexampled penury on her part, thus to forestal the efforts of her creatures, when these efforts are evidently equal to the attainment of the knowledge.

It is a question if a man may sacrifice a virtue for the sake of fulfilling a higher. He may, when the two are contemporaneous; but when futurity and contingency are concerned, I think he may not. For who is certain of the future? and what results may not be frustrated by a possible new combination of circumstances? A great aid to truth is no doubt to make our words always subservient to it; but this general rule admits exceptions. There may be cases in which truth on the lips is treachery. Truth, in its highest sense, includes all virtues, and he has a weak conception of it who deems it only resident in language.

Is the Holy Ghost anything but the Demiourgos of Plato?

Dr. Johnson: "Of myself I can only say *that I have hitherto lived without the concurrence of my own judgment.*" Who has lived with it?

"I do not wonder that where the monastic life is permitted, every order finds votaries, and every monastery inhabitants. Men are glad to supply by external authority their own want of constancy and resolution, and court the government of others when long experience has convinced them of their own inability to govern themselves." How few minds possess really the elements of independence; often when a man has devoted years to the enfranchisement of his moral self from outward restraints, he finds his own insufficiency to guide it rightly, and must imprecate the strife through which he laboured to an onerous liberty. Life-weariness is usually but weariness of too much freedom.

A high wind, sweeping over a rich and beautiful region, bears off merely straw, chaff and sand.

The elephant may be killed by the infusion of a drop of milk in his veins.

As the herbalist, to investigate the structure of a flower, first plucks it and then lets it wither, so the man must die before his character be rightly studied.

Life is a million-fold experiment with but one result; so the multiform rills and rivulets, brooks and rivers and mighty streams, are merged at last in the undistinguishable ocean.

There was no misery in the world till the word *happiness* was invented.

The fool who drinks to banish melancholy is brother to the fool who contracts debts to relieve poverty.

To be happy believe that you are so; it is your only chance.

He who has to work that he may live, lives more willingly than one who has merely to enjoy life.

Nothing will be good that is not done *con amore*; whatever is the result of compulsion, whether from without or from one's own resolution, will be in comparison of little worth. It is easy to distinguish in the works of a genius those written with interest, concentration, love, from those whose composition was not a pleasure to him. It is well to cultivate these kindly feelings; too great fastidiousness will make all labour distaseful.

Nothing seems to me more impertinent than speculation about a Supreme. What business has man with him? The last syllable of a Mystery of which we cannot read the first letter?

What business has the flower with the sun? Well, a good deal. Like some others since, Homunculus played fast and loose with Agnosticism, Gnosticism, Theism, as occasion served.

Tieck, describing Sophie von K. the loved of Novalis, says:

"All persons that have known this wondrous loved one, agree in testifying that no description can express in what grace and celestial harmony the fair being moved, what beauty shone in her, what softness and majesty encircled her." I revel in such descriptions; would ascend Caucasus to see the incarnations of them.

Speaking of Novalis who, a year after the death of the above-described Sophie, weds a certain Julie, Carlyle says:

"Constancy in its true sense may be called the root of all excellence; but constancy in passive suffering, in spite of the high value put upon it in Minerva Press novels, is a distinctly inferior virtue, rather an accident than a virtue, and at all events is of extreme rarity in this world."

There is no doubt in my mind that constancy is a virtue, though a difficult one. Its rarity is owing to a vice of our organization, that even the noblest emotions indulged to excess, die of inglorious surfeit.

Novalis: "Every beloved object is the centre of a Paradise." And without this centre there is no paradise. And what a brick and mortar paradise it is when self is the centre.

"There is properly speaking no misfortune. Happiness and Misfortune stand in continual balance. Every Misfortune is, as it were, the obstruction of a stream, which after overcoming the obstruction, but bursts through with the greater force." True philosophy. Misfortune should be considered a point of view from which only we can appreciate happiness. The intervening glacier from which we can rightly see the valley that we have passed, and less distinctly that which we approach.

SLIPPERY PLACES. II.

(Communicated.)

THERE is scarcely a thing in the world that will not find some one to bolster it up by some kind of argument. For instance a Calcutta newspaper once treated the reading public to a dissertation on the advantages of drunkenness. It is not very difficult for those who can make skilful political or other forecasts that are but blanks, to give us also a column or two of mystification on the benefits of the stage. Hence the love of clear ideas becomes essential and the cultivation of some power of analysis is necessary.

It might be gravely argued that some clergymen go to the theatre. When they would not write a play (Douglas) and get excommunicated like the Rev. John Hume, when they care not to compose like the Rev. Mr. Davidson, an exceedingly proper piece that would not, it is stated, be disapproved by even a John Knox, they go to the performance for amusement or instruction. This is done in spite of the feeling abroad that gentlemen of the cloth at least are out of place in such a synagogue. One of these shepherds went to the play-house to learn

elocution. He was observed by one who exclaimed "Let us pray." The point was seen and he never went again. A friend, who had been in Calcutta, when his mother was under the impression that her son was being catechized for confirmation, was to be found gadding about to the Opera in the leading strings of a Minister of religion. This youth has now no very grateful feelings towards his quondam spiritual guide for those nocturnal episodes. When Bishop Harding was at the head of the Bombay Establishment, one who had combined clerical functions with those of Head Master of a local Seminary, drilled some of the boys in their parts in a play; scene, Elephanta cave. When the late Prelate heard of it, he condemned the whole thing on the principle *obsta principiis*.

In 1842 a contribution was sent to the Cabul Massacre Fund by the theatrical performers at the "Saus Souci," Calcutta. It was rejected by the majority of the Relief Committee. They could not see the humanity or the consisetency of giving "the proceeds of comedy to the weeping orphan and the wages of farce to the groaning widow, the memorial of a stage dance to the murdered myriad, the sympathy of loud laughter to a bleeding empire, and the homage of a woman's silly, silly song to the awful providence of a sin-avenging God."

It is apparent that Christianity in earnest has been to the stage what water is to a rabid specimen of the canine species. There has evidently never been in the past, any real assimilation. The inference then, as to the future, cannot be fairly resisted. Some may suppose now that an amalgam has at last been found. What the very recent and more formal alliance of Church and Stage will result in, the new Guild in its developments, will unfold. The *World* newspaper already thinks the mixture incongruous.

Can we refer to even a few redeeming examples of *religious* actors or actresses? The enquiry is proper and suggestive enough. Other professions are adorned by Christian worthies. Think of Harlan Page, the mechanic; Mozart and Handel, the musicians; Raphael and Reynolds, the painters; Sir Mathew Hale, the judge; Boerhaave, the physician; Bethune and Robert Ralston, the merchants; Grotius and Washington, the statesmen, all good men and true, whose *piety* has not been questioned. But it has well been asked before this, was Garrick a man of prayer; did Kemble follow Christ; did Siddons serve her Redeemer; was Macready a man of Christian zeal; did Miss Stephens delight to sing the praises of Him who is the Saviour of the World? The question now assumes more of a concrete form. These names represent the cream of the profession. Until a satisfactory answer is returned the prudence of those who avoid the theatre cannot be doubted. It is true that a Lord Fitzclarence, very many years ago in command of the Bombay Army, and a Burdett Coutts had descended from members of the theatrical profession, But capital can hardly be made out of those who had actually broken away from the old associations.

The consciences of some are exercised on this point; those of others are not. They are ready to dismiss the subject with the curt remark, "My conscience is not affected in this matter" forgetting that conscience is educable. Some affect to dispise and disbelieve in the inward monitor. A little digression here might be excusable. It is noteworthy that the greatest of modern dramatical writers has dealt with the question of conscience and the moral law especially in his more mature years. What is to be found between the lines in his later works is more than at first appears. Quotations may weary, but "conscience is a thousand swords" is quite Shakspearean. Even the author of *Cain* could believe that "conscience is the oracle of God." Religious science too now teaches us not only that man has conscience but that conscience has man. We may know God in conscience as we know Him in nature and in providence. Gervinus has said "the deity in our bosoms, Shakspeare has bestowed with intentional distinctness even upon his most abandoned villains, and that too, when they deny it. To nourish this spark, and not to quench it, is the loud sermon of all his works."

Let none then believe all this only in the abstract, and when they see it exemplified in actual life talk of puling sentimentalism. In this connection one more illustration in conclusion. An actress happened to receive religious impressions and was compelled by her parents to keep to her business engagement against the dictates of conscience. She appeared behind the footlights but could not, for emotion, proceed with the song. After a long pause she burst into singing instead

"Depth of mercy can it be
Mercy still reserved for me
Can my God His love forbear
Me the chief of sinners spare."

The effect was of course eletrical. We may imagine the Mephistophelian look and sinister light in the eye that greet such exhibitions of conscientious scruples. Yet many are the cases in which, when Gospel truth has asserted itself decidedly in the region of man's spiritual being, the theatre has been one of the first things eschewed.

W. A. E. B.

CORRESPONDENCE.

SIR,—Sometime back I read in your journal an account of Mrs. Amanda Smith, accompanied by an extract from one of her public addresses in America. The simple, artless, unsophisticated nature of her testimony created in me a longing desire to hear the gifted preacher, who could hold her listeners captive by the eloquence of her tongue and the music of her voice. Little did I imagine at the time that my wish was so soon destined to be fulfilled. Mrs. Amanda Smith is now among us, presenting the rare spectacle of a female, innocent of the refinements of a polished education, yet speaking with a power and pathos, which appeal to your loftiest sympathies and stir the inmost depths of your soul. I was among the crowd which filled Falkland Hall on the night of her first appearance, and like everybody else, I returned home charged with unspeakable delight.

In my case, however, the delight was unfortunately not an unmixed one. While with rapt attention I listened to the eloquence which poured forth from her in one unceasing flow, a dim and distant recollection of some passages in the Bible flashed across my memory. I tried at the moment to reason it out of me, to explain it away; I tried to persuade myself that I had misread or misunderstood the text. But to no purpose. The idea haunted me all the way home—the idea that female preaching in churches was interdicted. In the solitude of my chamber, I took up my Bible, and read Timothy, ch. ii. and 11 and 12, and 1 Cor. xiv. 34,35.

There was, to my mind, no getting over the plain, unmistakeable meaning of these verses. Here they were before me—all in fearful array—the texts which distinctly forbade female preaching in churches—the words which, in the most unequivocal manner, put the seal of silence on woman's lips in the House of God.

I write this in no captious spirit—but only to seek from you the clue to the right reading of the verses I have quoted. It is such a treat to hear Mrs. Amanda Smith, that I should be sorry indeed to be deprived of it; but God's word can never be ignored, and no treat, however rich or rare, is properly enjoyable unless it carries with it scriptural warrant.

H.

NOTICES.

BOMBAY TEMPERANCE LEAGUE.

THE next district meeting of the League will (D.V.) be held on Tuesday next in the General Assembly's Institution, Kalbadevi at 8 P. M.

Major Oldham will preside, and Col. Van Heythusen and others will address the meeting.

All are invited.

THE Special services at Falkland Road Hall will be continued during the coming week. Mrs. Amanda Smith will sing and deliver addresses to-morrow at 6 p. m. and on Monday, Wednesday, Thursday and Friday at 7-30 p. m.

Epitome of News.

SATURDAY, NOVEMBER 15.

—General Roberts has proclaimed: "a free and complete amnesty to all persons who have fought against the British troops since the 3rd September, provided that they now give up any arms in their possession and return to their homes."

—Simla, 14: Sir John Strachey introduces a Bill for amending the existing Licence Acts, and extending taxation to the official and professional classes.

The Bill exempts all traders with incomes below Rs. 250. This is approved by all the local Governments, and gives greater relief than most of them think necessary.

The average rate of the tax on persons liable remains unaltered at one and a-half per cent.

More than one million persons will be exempted with a loss of £240,000 revenue.

To make good this loss and obtain a greater equality of taxation, a similar sum will be raised by extending taxation at the rate of one and a-half per cent, to the richer official and salaried classes.

Military men with salaries of less than Rs. 6,000 will be exempted. For others, the limit is Rs.1,200.

—The scarcity of reapers is so great in the N. W. Provinces, owing to famine and fever, that, according to one of the local papers, it is not an uncommon sight in some of the most grievously-afflicted districts to see a fast withering crop standing in a field which ought to have been relieved of its rich burden many days or even weeks, ago. In some districts the normal death-rate of 1,000 to 2,000 has sprung up to 10,000 or 20,000 in one month.

—The line of rail from Ahmedabad to Palunpore is open.

MONDAY, NOVEMBER 17.

—*Times of India*; Cabul, 11: Twenty-eight Afghan sepoys were hanged to-day.

—The Governor of Bombay reached Candahar on the 12th.

—The *Kaiser-i-Hind* left Aden, with English mails, for Bombay, Saturday at 10 p. m.

Among the candidates, who have obtained permission to attend the matriculation examination, which commences this morning in the Town Hall, Bombay, are two young ladies, Miss A. E. Brooke and Miss E. Tracey.

—*Bombay Gazette*: We learn by telegram from our correspondent in Baluchistan that the pioneer engine of the new railway has penetrated to the borders of the desert on the other side of Jacobabad. On Friday the forty-first mile was completed, and the laying down of the rails to Mittri is being proceeded with. We would point out that now for the first time is a railway train crossing the frontier into territories outside India; and, indeed, this Kandahar railway—that is to be—is the beginning of that longer railway that will some day,

we must suppose, connect India direct with Europe.

—*Lucknow Witness*: We are glad to learn that the Supreme Government have sanctioned the grant of a building site for a new Methodist Church in Rangoon. It is very eligibly situated. We believe the money for the new Church has nearly all been collected, and the work will be commenced at once.

—The *Indian Chr. Herald* thus notices the Kirttan of the Native Christian Conference in Calcutta: "Upwards of five hundred Men, women, and children, laying aside the trammels of social and other fleshy caveats, met as brethren, and rejoiced in the Lord. Four hours were spent in *kathakata, kirtna*, and the sweets of christian fellowship. At four o'clock, the brethren sat in right national style to a right national *paka falhar*, consisting of *luchis*, &c. At five, they formed themselves into a procession, and asking the blessing of God on the expedition, marched out to the tune of triumph singing victory to Jesus. They were divided into two bands, each singing up in very ecstacy, the sweet name of Jesus, and the sweetness of His love, to the *khol* and *kartal*, the banner of the Captain of their salvation uplifted and unfurled full in view. The procession passed through Duff Street and portions of Beadon Street, Maniktala Street, Circular Road, and Amherst Street, entering, at about eight o'clock, the Amherst Street Church, where the exercises of the day were closed with a hymn and prayer. We would just notice one or two features of the *nagar kirtan*. Never before had so many Bengali Christians mnstered together in a body to witness for Christ in the public streets of Calcutta. Never before had they exhibited such unity of spirit, such readiness to recognixe the common platform upon which they were divinely called to take their stand with such fervour of enthusiasm in the work of the Lord."

Tuesday, November 18.

—*Times of India*: "We are glad, for the honour of the English army, to be able to publish the following telegram from our correspondent at Cabul:—"It was not the 72nd who set fire to some wounded at Charasiah." The other regiments to whom the somewhat ambiguous language of our correspondent might have referred were the Goorkhas and the Ist Punjab Native Infantry; and the Goorkhas especially were maddened, as only Asiatics can be, by the brutal way in which their comrades had been tortured and mutilated in the Bala Hissar."

—The following notice appeared in the *Deccan Herald*: Mrs. Amanda Smith's meeting in the Hall of the Soldiers' Institute on Thursday evening last was one of great interest. We call it Mrs. Smith's meeting, because she was the only, speaker that evening and because the subject of her address was her own experience. The Hall was crowded—filled, indeed, long before the advertised hour of the meeting. We have never listened to anything more thrilling and deeply instructive than her account of her spiritual experience. The account of her wonderful experience was given with such simplicity, truth, and power that it carried the sympathies and convictions of the large audience and will ever be remembered "for a memorial of her." From this meeting she went to a social gathering of Europeans and natives of both sexes at the Poona Hotel. The large hall at the hotel had been very nicely arranged by the proprietor for the occasion. After tea, during which she had personal conversations with a large number of the party, she sang some of her spiritual songs in her own expressive and impressive manner, and then made some remarks on the power of prayer and the reality of spiritual conversion, which all felt to be deeply instructive and especially well suited to the native portion of the guests. One of these, a very learned Professor and a man of the finest intellect, said as he was leaving—"I thank you very much for inviting me to meet that excellent woman: I had a long personal talk with her, and I have never had anything of the kind so refreshing." This remark was as creditable to that accomplished man as to the excellent woman. This was Mrs. Smith's fourth meeting and address on Thursday. Yesterday afternoon Mrs. Amanda Smith attended a meeting of the English-speaking native gentlemen of Poona at Phadke's Wada (the Rev. Mr. Beaumont's Institution). Notwithstanding the fact of the Dewalli festival, there was a large number of native gentlemen present. After a few introductory remarks by Dr. Fraser, Mrs. Amanda Smith sang a hymn, and proceeded to speak for nearly half and hour on the theme, "The Lord provides," which had been suggested by the hymn. The address was stirring and powerful, and was listened to with intense interest. Another hymn followed; and after a few further remarks from Dr. Fraser, Professor Kunte rose, and in the name of native gentlemen present, expressed his and their thanks for the address they had just been listening to. The Hall presneted a striking scene during the delivery of the address. Here was a lady of African descent, at one time a slave in America, proclaiming the glad tidings of great joy to an audience, not of her own countrymen, but of the native gentlemen of the city of Poona, to whose country, features, mode of dress, habits, and customs, she was quite a stranger, and whose demeanour showed that they were drinking in every word.—*Deccan Herald, November* 15.

Wednesday, November 19.

—Referring to the affair at Charasia, the *Bombay Gazette* says: "For the clothes of combatants to catch fire during a fight, from the ignition of ammunition or from other causes, is not by any means an unprecedented occurrence; but before alleging that either sepoys or soldiers had deliberately set fire to the garments of the wounded men, we would require some very decided and direct evidence, *such as has not yet been forthcoming in the* instance under notice."

—*Bombay Gazette*: "We learn that Mr. Grattan Geary, who has acted for seven years as editor of the *Times of India*, has severed his connection with that newspaper. We understand that Mr. Geary contemplates a journey to Persia and Central Asia, and with that end in view is now studying the Persian language. Mr. Geary's interesting account of his journey through Asia Minor is still fresh in the minds of the reading public, both in England and in India, and we have no doubt that the new enterprise for which he is preparing will prove signally successful and will firmly establish the reputaion which he has acquired as an intrepid traveller and a lively and interesting writer."

—Twenty thousand pounds is no mean sum to spend on a funeral; yet this is said to have been actually expended on the obsequies of the Maharaja of Burdwan. The greater portion of the two lakhs was given away, to Brahmins doubtless.

Thursday, November 20.

—*Bombay Gazette*; Cabool: The following are the principal events which have happened in Kabul during my fortnight's absence:—Some sixty Afghans have been hanged for complicity in the late hostilities. Five months' rations for troops, native and British, have been stored in the cantonments. The barracks of the Amir's late army in Sherpur have been completely cleaned out. They have been fitted with doors and windows, and are now perfectly adapted for occupation by Europeans. A report says that Balkh, Turkistan, and Badakshan have been made over to Sirdar Wali Mahomed, who declares he can govern these provinces and collect the revenue without our aid. It was very apparent that he ruled Kurrum with ths greatest severity. The convoy of invalids is returning to India safely by the Luttabund Pass, escorted py the 12th Bengal Cavalry, who winter at Jallalabad. The revenue of Turkistan, about seventy lakhs, is to be paid in gold.

—Same: Should it prove to be a fact, as hinted by the *Pioneer*, that documentary evidence is forthcoming at Kabul, proving the complicity of Russia in the recent outbreak, and, consequently, in the attack on the Residency, a storm of indignation will probably arise in England that war may only assuage. Government, we trust, will at once make known the truth about this matter.

—It is stated in a Poona paper that Miss (Sarah) Cassidy, daughter of the late Rev. H. P. Cassidy, has presented herself for the Matriculation Examination this year.

—*Subodha Patrika*, on the amended License Tax: "We do not know why the maximum amount of the tax should be fixed at so low a figure at 200, which to people and companies making lakhs and crores is a mere trifle. But we fancy this concession is made to the influential and noisy among the tax-payers. We could wish the Government, whose agents and admirers laugh at the native Governments respecting the privileges of the prowerful classes of their subjects, would act fairly and boldly by either levying a just income tax or remitting such taxation altogether.

—*Dnyanodaya*: "Turkey goes on from bad to worse. In spite of promises, and stipulations, and conventions and diplomacy, nothing is done. Even the most hardened of Turcophiles have come to see that, under the present regime, Turkey is incapable of reform. The history of the present dynasty of Turkish rulers, and of the country they have misgoverned and destroyed is a fine instance of the utter incompetence of the Koran and the religion it represents, to elevate and bless mankind."

"The astronomers are still at work on the problem of the Sun's distance. Mr. Gill, an English astronomer, who has been observing on Ascension Island, in the Atlantic Ocean, announces, as a preliminary result of his investigations—which further study will enable him to make slightly more accurate—that the solar distance is 93,101,000 miles."

Friday, November 21.

—*Times of India*: "For some days back our correspondence at Cabul has been interrupted, but we have been loth to guess the real reason. We are, however, sorry to say that our suspicions are confirmed, and that our correspondent, Dr. Bourke, has been ordered back to India for having alluded in one of his letters to acts of gross cruelty on the part of the Goorkha Regiment. We are unwilling to criticise the action of General Roberts until we are more fully acquainted with the details of the case, but, on the face of it, it is difficult to see what manner of correspondents Sir Frederick Roberts would chose to have about him in the field."

—Same; Cabool, 20; Six Turkestan regiments and two guns are reported to be coming in from Balk to give up their arms. The telegraph line is open through to India. General Bright and Sir Michael Kennedy are expected to arrive at Cabul on the 4th of December.

—Same; Allahabad: A telegram from Cabul states that the ex-Governor of Ghuzni has come into Cabul, and is accompanied by Faiz Mahomed Khan, of Ali Musjid celebrity. They state that about Ghuzni there is much lawlessness, and an attempt may probably be made to preach a *jehad*. At present most of the men who have gathered together are hillmen, very few regulars being about Ghuzni. The road from Barmean to Ghuzni is very disturbed.

—*Bombay Gazette*; Galistan, 19; Sir Richard Temple left Kandahar on the 17th instant, and arrived at Galistan Karez *via* the Gwaja Pass to-day. His Excellency also visited the Durra Pass from Ispentuzi this morn-

ing. The Durra Pass, considering the attitude of the Gwaja Arnran Range, presents the best route and fewest difficulties for the construction of a railway to Kandahar, should that railway prove necessary.

—The *Dnyan Prakash* says that Khan Saheb Dorabji Temulji, late Sub-Judge of Poona, committed suicide, on Monday last, in Poona.

—Deaths last week, 461.

—The Str. *Venetia*, with English Mails, left Aden for Bombay, Thursday, 8 a. m.

—The Madras Government are going in for growing mahogany. Seeds to the amount of 34,000 have been imported from Jamaica and sown in the Nilambur plantations; and the Conservator of Forests, Colonel Beddome, reports that of these 12,000 have germinated. This is regarded as a complete success.

—Telegraphic communication between Zanzibar and the Cape, Natal, Mozambique, &c., was established on the 3rd instant; and the Scotia, with the remainder of the cable expected to meet the Kangaroo at Aden on the 20th of this month, when the line between Aden and Zanzibar will be laid. It is anticipated that England will be in communication with her South African Colonies before Christmas.

—The *Kaiser-i-Hind* came in with the Mails tnis morning.

—*Overland Mail*, Oct. 31: According to the latest telegram from the Cape, dated Oct. 15, there has been a serious outbreak among the Boers at Middleburg.

Further floods have occurred in Spain. In Murcia 3,000 agriculturists have disappeared.

Since October 1 Alsace and Lorrain have been endowed with a new Constitution, which gives them exactly that amount of autonomy the Home-Rulers have been claiming for Ireland these six or seven years.

Mr. Secretary Sherman on Oct. 27, at a meeting in New York, maintained that the resumption of specie payments was a Republican measure, and that its adoption was due to the steady support of the Republican party. The result, he said, had been, the universal revival of commerce and industry. There had been no drain on the Treasury, and gold was pouring in from Europe. Mr. Sherman defended the national banks as beneficial to the country, and said that the only way to settle the silver question was to put silver enough in the dollar to make it equal to the gold dollar. He said that the elections must be kept pure and the ballot free, and contended that Congress had a right to control the elections, notwithstanding the State laws. The position of the South, he asserted, was almost as dangerous as in 1860. The negroes were oppressed, education was abandoned, freedom of speech was abridged, and political murders went unpunished. Mr. Sherman concluded by urging Repulicans to forget all their differences and unite to maintain equal rights and civil liberty.

—An American contemporary says:—Through the mission rooms we have the following: Rev. J. W. Butler gives account of a glorious meeting on Aug. 8, in Trinity Church, city of Mexico—"Last night we had a glorious meeting in Trinity. A recently converted priest made a confession of faith, after which I received him on probation in the mission church. He is but twenty-five years old, but was ordained four years ago. He has for two years been Vicar of Ixmiquilpau, beyond Pachuca, in the State of Hidalgo. After the Archbishop heard of his contemplated step, he had all kind of inducements held out to the young priest to return to the bosom of the church. Promotion and money were both offered him, bnt in vain. The young priest stood by his conscience, and God stood by him. He is coming out gloriously into the light. He feels a longing in his soul to tell 'the story.' We are hoping that God will make him of great use in our church.

Selections.

THE TRUE CHRIST:

BY REV. M. L. BANERJEA, B. D.

(*Concluded from our last.*)

6. In the sixth place, pantheism *excludes prayer*. Man will worship, is the oft repeated statement and as true as anything can be. But what will the pantheist worship? Himself of course. Man then is both the worshipper and the object of worship. Says one "standing on the bare ground, my head bathed by the blithe air, and uplifted into infinite space, all mean egotism vanishes. The currents of the universal Being circulate through me. I am part or particle of God." What will such a man as this worship?

"Man is the highest being and every human soul is a wave in the ocean of divine existence. God is the whole sea. And we are divine or a part of God." Therefore my Brahmo friends, reverence yourselves, trust yourselves, and worship yourselves, for there is nothing higher. You are gods. This is congenial to Keshab Chander Sen's mind.

Is it to yours? Can you get along without a personal God who is the rewarder of good works? Can you get along without a distinct object of worship. Nay verily.

Christ prayed to the father who was in heaven. He prayed to a personal God and not a vague conception. He recognized a distinct personality of the Father. He plainly said "He that hath sent me." Not he from whom I emanated. Here is a sender and one who is sent. But if Christ were an emanation from the Deity he could not have been sent. For there would be no one to send him. Here we have the personality of the Father and of the Son.

Away with a pantheistic Christ. India has pantheism enough without him. The pantheistic Christ is in the brains of Keshab Chander Sen and a few other dreamers and may he stay there.

The real Christ is the Christ of the law and the prophet, the fulfillment of both. The historical Christ with a distinct personality of his own.

And to tell you the truth my friends, this is the only Christ there is And if Christ is presented in a way in which his divinity and personality are interfered with, know of a certainty that such a Christ is the creation of imagination.

The true Christ is the Son of God. Will India have him. If she will, well and good. If not then she will have to go without. Can she do without Christ. O poor India! How canst thou in thy poor, miserable, degraded condition do without Christ. This Christ alone has the power to forgive sins. For, "there is none other name under heaven given among men, whereby we must be saved."

Is India without sin that she needs not Christ? Is she not polluted, degraded and brought low? Yes very low, in the scale of spiritual and moral degradation. And are not "the thoughts of the imaginations of her heart evil every day?" "Has not idolatry and superstition paralyzed her spiritual and moral life. And has not pantheism sapped the very vitality of her spiritual existence? And does she not stand like a tottering fence? Behold her ye nations of the world! Her beauty, her glory and her boast. To-day she stands a perfect spiritual and moral wreck.

Her rich rubies and bright diamonds, her precious gems and her gold, where are they! Is she not adorned with these?

And why do they not beautify her?

Because she lacks the most perfect adornment which is in Christ Jesus, the jewel of purity of heart. Christ is the Precious Gem and He alone can and does adorn every heart that comes to Him. O that India might behold in him the pnwer to save. And may she come to Him and see the depth of the riches and glory of God and taste the unfathomable love of the Father as manifested in Jesus his Son.

Miscellany.

—*Divine Life* for October contains a letter addressed to ministers of the Gospel of all denominations, signed by Dr. Mahan, Mr. Lowrey, Bishop Harris and Dr. Steele, the scope of which may be gathered from the following extract:

In seeking such enduements of power, and acting under them, permit us earnestly to exhort you to set distinctly before your minds the example of Christ in respect to this specific subject, and to copy fully and explicitly His example. When Christ emptied Himself of His own proper all-sufficiency, and "took upon Him the form (condition) of a servant, and was made in the likeness of men," He had no more sufficiency in Himself for the work which the Father had given Him to do, than you have, in yourselves, for the work which Christ has given you to do. This fact He distinctly acknowledges and affirms. "I can, of mine own self, do nothing. As I hear, I judge." "I live by the Father." Recognising the fact of such insufficiency and dependence, Christ never attempted to "think anything," or to do anything, as of Himself. All His works were so completely "wrought in God," that He could say with truth: "The WORDS that I speak unto you I speak not of myself; but the Father that dwelleth in Me, He doeth the works." Now it is your privilege, and duty, to have "all your work" as fully and completely "wrought in God," as was that of Christ, and in all your work, to "know Christ, and be known of Him, even as the Father knew Him, and He knew the Father," and to be as completely emptied of self, and indwelt, endued with power, and vitalized and actuated by Christ, as He was by the Father. This is His specific prayer in respect to you: "as Thou, Father, art in Me, and I in Thee, that they, also, may be one in Us." "I in them, and Thou in Me, that they may be made perfect in one, and that the world may know that Thou hast sent Me, and hast loved them as Thou hast loved Me." Are you conscious, brethren, of such indwelling, and of your work as thus "wrought in God"? Conscious of your own utter insufficiency, have you, as Christ did, "sought the Lord, and His strength"?

As Christ turned over the sacred page, He read such promises as the following, promises pertaining expressly to Himself: "Behold my servant whom I uphold; mine elect in whom my soul delighteth; I have put My spirit upon Him" —"And there shall come forth a rod out of the stem of Jesse, and a branch shall grow out of His roots, and the Spirit of the Lord shall rest upon Him, the Spirit of wisdom and understanding, the Spirit of counsel and might, the Spirit of knowledge and of the fear of the Lord; and shall make Him of quick understanding in the fear of the Lord." What did Christ do, when promises so exceeding great and precious met His eye? "He waited the promise of the Father," until He could say with truth: "The Spirit of the Lord God is upon me, because the Lord hath anointed me to preach the Gossel"—and "The Lord God hath given me the tongue of the learned, that I should know how to speak a word in season to him that is weary." Now the same "promise of the Spirit" awaits your faith, as did await that of Christ. If you will "wait the promise of the Father," as He did, God will put the same Spirit upon you, that He did upon Christ, and will thus make you as all-sufficient for your mission, as Christ was for His.

When the time came for Christ to enter upon "the work of the ministry," what did He then do? May His example here never be ab-

sent from your thoughts. Having, in the ordinance of baptism, publicly dedicated Himself to the work, He waited in prayer, upon the banks of Jordan, "the promise of the Father," until the mantle of power from God out of heaven fell upon Him. "Then Jesus being full of the Holy Ghost, returned from Jordan, and was led by the Spirit into the wilderness, being forty days tempted of the devil. "Then Jesus returned in the power of the Spirit into Galilee." Have you, brethren, as Christ did, waited the promise of the Father, in the power of the Spirit? Has He empowered you for your work, as the Father empowered Him for His? Have you, as He did, waited, in prayer before God, until Christ's mantle of power fell upon you, as God's mantle of power fell upon Christ?

But, as we have stated in our Address to Missionaries, Christ has revealed His will upon this subject by specific and absolute commands and prohibitions. His commands to Peter, "Feed my lambs," "Feed my sheep," together with the precept to him and his associates, "Go ye into all the world, and preach the gospel to every creature," contain an intimation of the will of Christ no more plain and explicit to the Church and the ministry at the present time, than is contained in such utterances as the following: "Tarry ye in Jerusalem, until ye be endued with power from on high"—"And being assembled together with them, He commanded them that they should not depart from Jerusalem, but wait the promise of the Father, which, saith He, ye have heard of me. For John truly baptized with water, but ye shall be baptized with the Holy Ghost not many days hence." We know, and cannot but know, that it would have been a violation of the will of Christ, no less palpable and flagrant on the part of the disciples, to have gone forth to their work before the "Holy Ghost had *come upon them," than it would have been to* have refused to have gone forth on their mission, after they had been endued with power for its accomplishment. This we affirm, without fear of contradiction, that if anything is prohibited to any believer, the functions of the ministry are divinely prohibited to all believers not "baptized with the Holy Ghost," and not "endued with power from on high," for the sacred functions of that high office. If any precepts of Christ bind the conscience of any man, the precepts "tarry ye," "depart not," but "wait the promise of the Father," bind every candidate for the ministry, and every preacher of the Gospel, not yet consciously baptized with the Holy Ghost. The first and most sacred duty which every minister, not yet thus baptized, owes to himself, to the flock he feeds, to the world around him, and to "the great Shepherd of the sheep," is to tarry before God, as Apollos did, until Christ's mantle of power shall fall upon him.

We here, in the last place, urge a consideration which should have infinite weight with every candidate for the ministry, and every one now exercising its functions. *No one need enter the ministry, or continue in it unbaptized with the Holy Ghost.* You *may* go forth to your work, as Christ did to His, "in the power of the Spirit," and as His Apostles did to theirs, "full of faith and of the Holy Ghost." You *may*, every one of you, be "made an able (divinely enabled) minister of the New Testament." Nor need you tarry long for the promised enduement of power from on high. "Wait the promise of the Father," as Christ and His Apostles did, and "you shall be baptized with the Holy Ghost not many days hence."

"Of all the words of tongue or pen,
The saddest word, It might have been."

Carry not, we beseech you, this thought into eternity; I might have done, but did not do, the work of the ministry, "in the power of the Spirit."

The time is before us, brethren—how near, we know not—when "the chief Shepherd shall appear," and will call His servants to account for the manner in which His flock was, by them tended. All are privileged "to appear with Him in glory." To not a few, however, He will say: "The flock that was given you, your beautiful flock," was criminally neglected. "The diseased ye did not strengthen, neither did ye heal that which was sick, neither did ye bind up that which was broken, neither did ye bring again that which was driven away, neither did ye seek that which was lost," and "the wicked ye did not warn." "Had you stood in My counsel, and caused My people to hear My word, then ye should have turned them from their evil way, and from the evil of their doings." Through your neglect "they died in their sins," and with them "you shall lie down in sorrow," and "their blood will I require at your hands."

—Mr. Froude in *Nineteenth Century* says: "Intellect and experience may make it probable to thoughtful persons that morality and happiness go together; but when all is said, clever men are found of a different opinion; and if the human race had waited to recognise the sanctions of moral obligations till science had made out on what they rested to its own satisfaction, the first steps out of barbarism would have been never taken. Knowledge is a plant which grows but slowly. Those who gather knowledge must live before they can learn. How to live, therefore, how to distinguish good from evil, press first for an immediate answer. And the answer was given by Conscience whole æons before reflecting intellect had constructed its theories of expediency and the greatest happiness of the greatest number."

—*The Watchman and Wesleyan Advertiser:* "The traffic in intoxicating drinks as at present legalised and protected by the nation is beyond all dispute a traffic in the vices of our fellowmen. The plea for its continuance rests upon the revenue which it provides. To this two answers are readily furnished. The one is financial and economical. Only let the millions now wasted upon the intemperance of our country be turned into the ordinary channels of legitimate and remunerative trade; and in proportion as this was done, the prosperity of the nation would, from other sources, go far to supply the apparent loss. At the same time, the diminished costs of crime, poverty, and disease would more than counter-balance any remaining deficiency. But the other answer is moral. It is notorious that by far the greater number of houses now open for the sale of intoxicants would inevitably be closed were it not for the intemperance of the country. The gains, in the main, represent so much beggary, wretchedness, and ruin scattered far and wide among our so-called Christian population. The revenue of vice. Be it the gain of the individual, or the national tax, it is an outrage upon morality; and when perpetrated in the name of Christianity, is a libel on the LOVER and REDEEMER of our race. It is not our contention that the traffic, in every form, is necessarily unchristian. It is our contention that whoever engages therein undertakes its responsibilities; and that, as at present countenanced by the State, it demands the earnest consideration of every Christian citizen. Fidelity to his country and to his GOD forbids his inattention or inaction.

"Truth compels reference to a second 'traffic'—not the less real because less apparently direct. If, for reasons which need not be particularised, our words are more cautions, they need not be less intelligible. There stand upon our Statute-book, as a nation, certain Statutes —"Acts" which require no description. It is enough to say that they shamelessly set at naught the laws of GOD, the sanctities of family life, and the rights of individual liberty. It is not necessary to prove or to argue that they are capable of being turned to account by the vilely debauched and the basely tyrannical in a way and to an extent from which the grave of the suicide alone can furnish the protection which a professedly Christian nation denies. What is the object and what is the half-suppressed plea? The answer is furnished by the very action which has been taken. It has been claimed for "military districts." It is directly associated with the army. And why? Because Britain, powerful, wealthy, and Christian, cannot afford to maintain an army in which the laws of morality and the sanctions of family life are recognised and allowed. A vicious army is less costly than one in which virtue is fostered, in which marriage is tolerated and God is honoured. To save the tax-payer, immorality is made easy and safe. As a consequence the shadow of the British flag wherever it is raised is a signal for the gathering of the fallen and the outcast. Nay worse, the British soldier—and no less the British officer—is, on the national statute-book, recognised as the special representative and promoter of impurity and shame. For the honour of their flag let British officers look to it. That is a stain which no battle-fields can wide out, a disgrace which will eat out the manly vigour and destroy the reliable courage of even British soldiery. But, yet more, let every honest citizen, let every parent, let every Christian look well to it. The canker is spreading in our midst. And if this nation still will have it so, that the luxurious combination of a standing army and immunity from its necessary cost shall be secured by the bold and unblushing countenance and assistance of vice, then woe betides the "cottage homes of England" given over by the national will and for the wages of iniquity to the legalised arts of the professional seducer.

"Strong as these words may seem to be, they fall far short of the terrible reality which is in our midst. And to many words of protest we add this one more: whilst we lay it upon the conscience of every lover of his fellows and his God, that by how much he tolerates the continuance of this wrong, by so much he is partaker in the gains of the unholy compact. Retribution may be slow, but it is sure. Nay, it may be the more sure and inevitable because it is so gradual as to be with difficulty observed. There may be peace in our day, and yet the nation may to-morrow pay the uttermost farthing. Take but one example. Had the English nation dealt fairly with Irish need in generations past, how many problems to-day almost beyond solution would have been obviated. Or another, if British rule had steadily recognised Christian obligations in dealing with our Indian possessions during the last hundred years, where to-day would have been our dread of native disaffection, or of Russian intrigue? The penalty will no less surely be exacted at our own doors and on our own hearths.

TELEGRAPHIC NEWS.

St. Petersburg, November 13th: It is proposed to construct a railway between Orenburg, Tashkend, and the Indian Russian frontier. The Grand Duke Alexander (the Czarewitch) is about to visit Vienna at the invitation of the Emperor of Austria.

Constantinople, 14th: The Sultan has declared to Sir A. H. Layard that his Ministry has submitted a scheme for immediate reforms in Asia Minor, but says that his authority would be weakened if it appeared that the Act was dictated by England.

London 15th: In a speech made by the Duke of Argyll at Leeds yesterday, he said he was opposed to a policy of absolute non-intervention, but would refuse to allow Russia to take Afghanistan. Russia was unable to attack India without the aid of Persia. He denied that the war with Afghanistan was owing to the reception of a Russian mission at Cabul, and said that the British Government had all along determined to quarrel with the Ameer Shere Ali. He characterised the Afghan policy of the Government as cruel and base, and give it as his opinion that the massacre of the British Embassy at Cabul was due to the persistent obstinacy

of the Government. In conclusion, he said that the whole policy of the Government had been attended with failure in Europe and dishonour in Asia. Mr. Forster, M P., also made a speech at Leeds yesterday, in which he said that it would be impossible to keep British troops in Afghanistan without annexing that country. The real danger, he said, to India was not the approch of Russia, but the burden of taxation and the discontent engendered thereby. He deprecated burdening India with the cost of the Afghan war. The *Times* publishes a paragraph stating that no instructions have been sent to Admiral Hornby to move the Mediterranean Squadron eastward on the 16th instant, as was previously asserted. The semi-official *Agence Russe* contradicts the rumour that was current, that negotiations were in progress for a settlement of Anglo-Russian relations in Central Asia. Dr. Hunter has delivered two lectures in Edinburgh, in the course of which he said that the benefits arising from British rule in India were the redeeming of the country from anarchy and barbarism, securing peace, developing trade, industry, education, and local self-government. Such results as these prove the injustice and partiality of those who saw nothing in India but the defects of British administration. Dr. Hunter urged a further recognition of natives, not only in the administration of the country, but also in a political direction, and he hoped the time would come when there would be a representative council of natives in India who would assist the Viceroy like the present Viceregal Council. The P. and O. Company pays a divident of 4 per cent. for the half year.

St. Petersburg 15*th*: The *Golos* announces that the Porte has empowered vessels of those Powers who are undesirous of British domination in Turkey to enter the Sea of Marmora. General Tergukasoff has returned to Tchikislar. Scurvy is prevalent among the Russian troops composing Tekke-Turcoman expedition.

New York, 15*th*: The Washington Agricultural Bureau's monthly report states that the condition of the cotton crop shows a decided improvement. The year's deficit is 290,000 bales.

Constantinople, 16*th*: The Sultan has ratified the scheme for reforms in European and Asiatic Turkey submitted to him by his Ministry.

17*th*: The Sultan has appointed Baker Pasha to superintend the execution of there forms throughout Asia.

London, 17*th*: The Grand Duke Alexander (the Czarewitch) has arrived in Berlin. The orders issued to Admiral Hornby to move the British Mediterranean Squadron eastward on the 16th instant were countermanded owing to the Sultan having accepted the responsibility of his Ministers in the matter of reforms in Asia Minor.

18*th*: The Duke of Argyll, in his speech at Leeds last Friday, accused the Marquis of Salisbury of misstatements in connection with the policy of the Government. The *Times* publishes a letter from Lord Cranbrook, Secretary of State for India, in which he quotes from the report of the British native agent at Kabul for the year 1876, proving that the Amir, Shere Ali, refused at that time to receive an English Embassy on the grounds that it would be a pretext for a Russian one.

Rome, 19*th*: The Italian Ministry has resigned, owing to dissensions in the Left of the Chambers. Count Cairoli has been entrusted with the task of forming a new Ministry.

St. Petersburg 19*th*: The Russian military operations in central Asia have been suspended, owing to the great want of transport.

London 20*th*: Three arrests have been made in Ireland on account of seditious language. Baker Pasha's powers will not be executive; he will simply communicate to the Sultan the steps he considers necessary to be taken in the proposed reforms in Asia Minor. Captain Creagh has been awarded the Victoria Cross for gallantry in Afghanistan. Consols 98¼.

PASSENGERS SAILED.

Per P. and O. Str. *Ancona*, 17:

For Southampton.—Mrs Tweedie, Mrs J P Westmorland, Sister Elizabeth, Mr W Ainslie, Mrs A Ezra and two children, Mrs Earl, Miss O'Kane, Miss Purchase, Mr W West, Mr G Stevens, Mr W A Smith, Mr McCarthy, Mr W T Jeffery, and Mr W Russell.

For Brindisi.—Mr and Mrs Plowden and Maid, Capt A H Browne, Mr C H Crosthwaite, Mr A E Ashley, Mr Bazonjee P Bennett, Mr Wilson, and Mr J R B FitzHerbert.

For Venice.—Miss A Higgins, Mrs D'Oyle Smyth, Major Thuillier, Mr Walter Vivian, and Rev. and Mrs J Higgins.

For Gibraltar.—Major-General M Walker, and Don Joseph DeNoronha and 5 children.

For Suez.—Major Herschel.

For Aden.—Major Crawford.

PASSENGERS ARRIVED.

Per Str. *Arabia*, 18:

From Genoa.—Mr Liantier, Miss Ramsay, Mr E Van DerStratten, Mr J Neuberg, Mr and Mrs Rudolph, Mr Niven, Miss Ward, Miss Gardner, Mrs Boileau, Miss Boileau and three children, Mr Maze, Mrs Murray, two Miss Murray, Mr Fleming, Mr Meiffre, Dr and Mrs Howell, Mr Payne, Mr M William Birkmyre, Signor A Vaserti, Mr T W Pears, Mr W Hely, five nuns, Mr Francis Rose, and Mr Swallow.

From Naples.—Signor Bava and family.

From Port Said.—Two deck passengers.

Domestic Occurrences.

MARRIAGE.

GREEN—MARTIN—November 12th, at St. Thomas, Cathedral, Bombay, by the Rev. Charles Gilder, W. B. Green, to Eva Anne Martin, second daughter of W. H. Martin, of Bombay.

DEATHS.

IZAT—November 10th, at Ahmednagar, Maggie, only daughter of Alexander Izat, aged 3 years and 8 months.

HOSKING—November 13th, at Nasik, Reginald Taylor, son of Edward Hosking Bombay C. S., aged 6 months and 27 days.

ONIONS—November 14th, at Ahmedabad, Mrs E. A. Onions, wife of W. J. Onions, Chief Enginaer I. G. steamer Enterprise, aged 21 years, 10 months, and 5 days.

WHITEHEAD—November 15th, at Poona, Miss Hannah Whitehead (Mrs. O'Brian's sister) aged 22 years and 9 months.

Subscriptions received from 15th to 22nd November 1879.

Miss E. T. Bernards, 15th April 1880, Rs. 8-8; Capt. Newell, 21st Oct. 1879, Rs. 6; A. R. King, 8th Nov. 1879, Rs. 6; J. F. Walker, 7th Feb. 1880, Rs. 3; Jas. Douglas, 31st. Dec. 1879, Rs. 15-4; W. O'Leary, 31st Dec 1879, Rs. 3-11; Rev. E. M. Eriksson, 26th January 1881, Rs. 7-10; Miss L. E. Blackmar, 1st May 1879, Rs. 7-10; Rev. A. P. Riddett, 21st Oct. 1879, Rs. 7-10; Rev. J. Rendall, 31st Dec. 1880, Rs. 11-11-10; Wm. Carroll, 31st Dec. 1879, Re. 1; Col. R. W. Anderson, 13th July 1880, Rs. 7-10; Mrs. Macfarlane, 8th Nov. 1880, instead of 8th Nov. 1879, Rs. 6.

Advertisements.

REQUEST.

DONATIONS of books or money are requested for the Library of the Bareilly Theological School particularly Oriental and Theological books are desired.

Persons leaving the country or otherwise having books to dispose of may be glad to help us.

T. J. SCOTT.
Principal

Bereilly, N. W. P.

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Byculla, 3rd Sept.

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